

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, NOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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RELIGIOUS MISCELLANY.

[From the Evangelical Magazine.]

ILLUSTRATION OF SCRIPTURE.—NO. 1.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much more severity do you think he shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?—Heb. x. 26-29.

Every part of this epistle contains abundant evidence that its author was a Jew, writing to Jews. For at the time it was written, much of its phraseology would have been wholly unintelligible to most other persons. The continual recurrence of the peculiarities of the Mosaic institution—the rites, customs, and language of the Hebrews, authorize the belief that it is adapted to their situation, and in general that of no other people.

The recollection of these facts will assist us much, in understanding the passage before us—as it contains references which would lose much of their force, if not their whole meaning, by a general application. Verse 23. "For if we sin wilfully."—This is entirely Jewish. That people distinguished between sins of ignorance, and such as were committed with the knowledge, both the intention, and the act were prohibited by the law.

The sin here alluded to did not consist merely in the transgression of a moral requirement; but in the renunciation and denial of the truth. It was a wilful and perverse rejection of the evidences of the truth of the gospel. This appears from the next clause—"after that we have received the knowledge of the truth." Having the knowledge of the truth, is the only possible reason why any one can sin against it wilfully. For until such knowledge is possessed, it can only be an ignorant, and therefore an innocent rejection of facts, which might be of great consequence if known.

The truth here supposed to be wilfully rejected, is plainly the gospel. This is the way in which the term is frequently used in the New Testament.—Eph. i. 13 "In whom ye also trusted, after that ye heard the word of truth—the gospel of your salvation." 2. Thess. ii. 13. 1. Tim. ii. 4, and iv. 3.

"There remaineth no more sacrifice for sins." That is, to those who sin wilfully, after they have received the knowledge of the truth. He who then voluntarily renounced the christian profession, must not flatter and deceive himself with the common expectations of the Jews, that a more perfect display of the divine interference in their behalf, would yet be made; and that in consequence, they should still be distinguished as the peculiar people of God.

The writer of the epistle here alludes to the annual sacrifice or atonement under the law—in which the ceremonial transgressions of each year were cancelled by the sacrifices which always followed. And he informs those to whom he addresses himself, that the gospel is the last dispensation—that the final offering which sealed the new covenant, had been made, and that no other need be expected or desired. This had been asserted in the preceding chapter; v. 25, 26.

It should be recollected, that a Jew—and none but a Jew, was capable of committing a sin which in its consequences, involved his certain and hopeless rejection from the blessings of the gospel, for a longer period than is denounced against any one else. It is denominated the blasphemy against the holy spirit, and consisted in maliciously accusing Christ of casting out demons, and working miracles by the assistance of evil spirits. Those who sinned wilfully against the truth, or light of the gospel, came under that denomination of transgressors; and were, of course, the subjects of that special blindness, which had no forgiveness under that age, and which could not be enlightened under the gospel dispensation "until the fullness of the Gentiles be come in." To such, in a peculiar sense, there remained no more sacrifice for sins.

Verse 27. "But a certain fearful looking for of judgment, and fiery indignation." In Matt. chap. xxiv. our Saviour informed the disciples of the impending fate of Jerusalem, and of the great and various miseries that would fall upon the nation. He also enumerated the signs which would usher in these calamities; and admonished them on seeing those signs, to flee from the city without hesitation or delay. The instructions and directions thus given, were carefully remembered by the apostles, and communicated from time to time as circumstances required, to the christian converts. And as those who apostatized from the truth would have the knowledge of these denunciations, and especially as they saw "the day approaching," (verse 25.) that is, the signs which indicated its approach, fears would arise that the "fiery indignation" would fall upon them. "Which shall devour the adversaries." What should devour them? The judgment and fiery indignation, feared by those who apostatized, is here said to devour the adversa-

ries. But to what were they adversaries? Those against whom the Saviour in the instance to which we have referred, denounced the judgments of God, were his adversaries, and the enemies of the truth. The renouncing christian became also an adversary, and was doomed to the same desolation and suffering as those who maliciously opposed the redeemer.

Verse 28. "He that despised Moses' law, died without mercy under two or three witnesses." This is an illustration of the foregoing statement—an appeal to a well known fact, for the purpose of enforcing the propriety of inflicting a "sorer punishment" on those who sinned against greater light, and a better dispensation. The full measure of this punishment may be estimated from Josephus, and from a review of the dispersed and suffering state of the Hebrews, for almost two thousand years.

Verse 29. "Who hath trodden under foot the Son of God?"—This, and the remainder of the verse, comprise an enumeration of the particulars which go to make up what is before called a sinning wilfully after knowing the truth. If any further evidence had been wanting to prove that by truth was intended the gospel, this part of the subject would have been found to contain it. As men trample on what they despise, or esteem of no value—so, to condemn the doctrine of the cross—to consider it as the Jews generally did, too degrading to be the object of respect or belief—perhaps to anathematise its author, is to tread under foot the Son of God.

"Counted the blood of the covenant, wherewith he was sanctified an unholy thing." Instead of considering Jesus Christ the messenger of God, counting him a base and unholy impostor, whose blood, instead of being the seal of a new and more perfect dispensation, was shed as the merited reward of the most impious assumption, and daring iniquity.

"And hath done despite unto the spirit of grace." That is, to the gracious spirit of the gospel; whose mildness could make no enemies but among the most rancorous and bigoted, and whose spirit was life, love, and benevolence.

We have but to recal to mind the malignity with which the scribes and others opposed our Saviour and the progress of his gospel, to understand what is meant by doing despite to the spirit of grace. It is wresting the most unequivocal testimony of the Messiahship of Jesus from its natural and obvious import—resisting the plainest facts, even multiplied miracles which demonstrated the divine interposition, and ascribing them to demoniacal agency.

The subject may be thus paraphrased—"Those Jews who apostatize from the christian faith—who wilfully abandon the truth, cannot reasonably expect that another sacrifice will be interposed for their deliverance, as the Jews look for the annual atonement. On the contrary, from what they already know of the threatenings against Jerusalem, (and indeed we see the day approaching) they can only expect the most fiery trials—the most severe judgments, which they have been taught will swallow up in ruin and destruction all the adversaries of the gospel.

And this is reasonable—for if the rejection of the law ensured the punishment of death, to sin against a better covenant—to condemn the Son of God—to treat his suffering in the cause of truth, as the chastisement of an impostor, must call down the most severe punishment, even such as Christ denounced against those guilty of blasphemy." S. R. S.

FATAL DELUSION.

"There is nothing covered, that shall not be revealed; and hid that shall not be known."—Matt. x. 26.

In adverting to the past history of what is called the Christian Church, we are at a loss to know the greater cause for astonishment, whether the perfidy and cruelty of men, assuming to themselves the title of ambassadors for Christ, and under pretences the most sacred, practising on mankind the vilest impositions; or the blindness and apathy of those who fell victims to their relentless cruelty.

The concurrent testimony of Church Historians establishes the fact, that the primary cause of oppression has ever existed in suffering the Clergy to exert an influence over civil affairs, or to interfere in any way with the civil power. Yet such have been the artful stratagems resorted to by a corrupt and worldly minded clergy, in order to obtain wealth, and thereby pave the way to their final ascendancy; and so well adapted have been these stratagems to the prejudices of the people, that before they were aware of their real tendency, they found themselves trammelled with chains which proved galling in the extreme, but which all their wisdom could not remove.

Never was there a delusion more direful in its consequences, nor yet more beguiling in its aspect, than the one which at present, in this country, seems to possess the minds of a large portion of the people, and I may add, of some of our wisest men. This delusion consists in the belief that a union of Church and State can never be effected in the United States, on the ground that there exists so many sects, each one differing in creed from the rest, and each one zealous for its own; and that such is the construction of our

civil government, that if any one sect would attempt to establish itself predominant, the numerous sects differing from it in creed could easily defeat such an attempt. I have stated that this delusion wears a beguiling aspect—and it is true. It shall now be my object, in a very brief manner, to expose its fallacy, and to show that instead of making us, as a nation, feel more secure in the enjoyment of "civil and religious liberty," it should cause us to guard with a more jealous care the invaluable rights guaranteed in the constitution of our country to every citizen.

The argument, that a multiplicity of sects each differing in creed from the rest, will prove a bulwark to guard against the UNION OF CHURCH AND STATE, holds good only on the hypothesis, that all sects are on a par in point of influence in the civil community. If one sect be in the possession, say of "two thirds of the colleges, theological seminaries, and other academic institutions in this country," while all other sects are comparatively poor and influential, it must first be shown that influence cannot supplant merit, and wealth overrule poverty, before the above argument will hold good. The important point then, is to ascertain whether or not all sects possess in the United States equal influence. Until it be satisfactorily proved that they do, it is a fatal delusion for any sect (save the aspiring one) to dream of security.

Wiseley has President Jackson, in his late message, remarked, that the "mail establishment" is to the "body politic, what the veins and arteries are to the natural."—And if one sect, more influential and more crafty than the rest, can but prevail on a sufficient number of others to aid it in impeding the vital and regular current of the "body politic," that "body" may soon become so enfeebled as to totter, and finally fall at the feet of its destroyer. And then may "civil and religious liberty," as well as "orthodoxy," be construed to mean any thing that will best promote the interest of the aspiring sect.

What blindness then (to say the least) does it bespeak in the Methodist Church, and others, to be aiding (by co-operation) in the accomplishment of their own ruin. And how imperiously does it demand that the Representatives of a "free people" should carefully guard against the introduction of a principle into the civil compact which has proved "a desolating scourge to the fairest portions of the world," and which, instead of promoting the religion of Christ, has tarnished its true lustre and strengthened the bands of infidelity.

In a statement which appeared in the "Philadelphia" of the 4th Dec. 1829, (a Presbyterian paper printed in Philadelphia) Dr. Ezra Styles Ely endeavors to make appear that a minister in a city cannot comfortably support a family on less than \$125 25 per annum, at, he states, "a moderate estimate." Now supposing that in the year 1843, there will be 5000 Presbyterian ministers in the United States, (which according to a calculation made by the Presbyterians, will then be needed) and each one be satisfied to receive the amount of this "moderate estimate," the annual claim of Presbyterian ministers alone for support will be 10,625,000 dollars. May we now be permitted to ask, what will be competent to meet such demands, unless it be the fulfilment of the prediction, that "in ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sabbath Schools?" J. W.

*See the Philadelphia of the above date.

[From the Christian Register.]

SPECIAL JUDGMENTS.

MR. REED.—When the Unitarian church in Waltham was destroyed by lightning, the event was very readily pronounced a special judgment of heaven by many of the Orthodox community. Had the expression of such an opinion been confined to weak and ignorant persons, no notice would have been taken of the circumstance. But this was not the case. The sentiment was uttered by those who rank highest in their denomination. It was talked over in their private circles, and introduced into the public discourses of their preachers. And even the Reverend gentleman of your city, whose church has just experienced a similar calamity, alluded to the event when addressing a missionary society in a neighboring county, as a special token of God's favor to his elect children. I hope therefore a few remarks on special judgments may not be wholly inappropriate at the present moment.

Those, who have pronounced such events special judgments may be divided into four classes. The first class seem to be grossly ignorant of the nature of the divine government. They seem to believe that our heavenly Father is a changeable, passionate, revengeful Being. They seem to think that he immediately brings some peculiar calamity on his children whenever they disobey his holy laws.—All afflictions, therefore, whether occasioned by human or divine agency, they regard as the special judgments of the Almighty, sent in anger, and designed as vindictive punishments. Now I should advise all such to pay some attention to the events of Providence. They must

then perceive that such afflictions as often befall the righteous as the wicked. They must see that while some abandoned profligates are indulged in uninterrupted worldly prosperity, some eminent saints are subjected to severe and unceasing adversity. How will they reconcile this with their view of the divine government? I would next recommend one day's perusal of the book of Job. He was most sorely afflicted, although he was a perfect and upright man. His friends very readily attributed his miseries to the special judgment of heaven, for some supposed secret corruption. But what did Jehovah say to such reasoners? "The Lord said to Eliphaz the Temanite—My wrath is kindled against thee and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." If this will not convince them of their error, I would lastly direct their thoughts to the words of Jesus and his Apostles. From them, they may learn that God is a perfect Father of all his family; that he never afflicts the children of men in anger or resentment but in love and for their best temporal and eternal good.

The second class seem to be ignorant of the impartiality of the divine government. They appear to regard all calamities which befall themselves as special tokens of God's love, while they call the very same events, special tokens of God's wrath, when they befall those who dissent from their religious sentiments. In proof of the truth of this assertion, I will mention several well known facts.

While the Unitarian Church at Northampton was raising, a sudden and violent gust of wind prostrated the frame, and caused considerable damage. The cry of a special judgment was sounded from one corner of the commonwealth to the other. Soon after, the frame of an Orthodox Church in Boston fell while raising, and several lives were destroyed.—The cry was then changed. The general voice then was—"whom the Lord loveth, he chasteneth."

When the lamented Thacher was passing through Worcester for his health, an Orthodox Doctor of Divinity called upon him, and gravely admonished him to regard his sickness as a special judgment of the Almighty for preaching Unitarianism. That same divine is now bereft of his reason, and is left by his Maker a perfect idiot, a misery to himself and a sore affliction to his friends. Is this a special token of divine love for preaching orthodoxy?—E. on the church in Waltham was destroyed, those who raised the cry of judgment, seemed to have forgotten that the Orthodox churches in Carlisle and Fitz William were destroyed in the same manner but a few years since. And they also forgot that the same cloud discharged the fluid which killed the coachman of a Reverend Orthodox Doctor.—Was this a token of God's favor to Orthodoxy? Now if the event is a special judgment in one case, why not in the other? And why have we not equal reason to consider ourselves the favorites of heaven, and those who differ from us the reprobates?

The third class appear to be ignorant of the first principles of natural Philosophy. They lay great claims to the spirit and sentiments of the pilgrims. In this one particular I am willing to admit their pretensions. For one of the distinguished divines of that period, Dr. Mather, assigns the reasons why so many churches were struck by lightning. He informs us that the Devil rules in thunder storms, and that he owes a peculiar spite to meeting-houses. I could defend this opinion for them with some plausibility. I should first say that no doubt his satanic majesty owed a spite to Unitarian churches, because those who preached in them were endeavoring to destroy him and all his works; and that where the gospel prevailed in its power and purity, this work was literally accomplished. I should next say that he must be peculiarly friendly to those churches where his personal existence was weekly acknowledged, and his mighty power, unlimited knowledge, and all pervading influence were strenuously supported. From these premises, I might conclude that for the future Unitarian churches would be struck with lightning much oftener than Orthodox ones. Now I have no doubt this will be the case. But a little philosophy will explain the whole business. The highest objects are most exposed. And the high steeped churches of our fathers are fast falling into the hands of the Unitarian majority. Of course they are more likely to be struck than those, which are now erecting for the surviving remnant of Orthodoxy, and which are so humble in their pretensions as to be beneath the special judgments of the Almighty.

The last class seem to be ignorant of the spirit of Christianity. They seem to regard those who oppose their religious views as enemies. They seem to consider all such, as hated by God. And they therefore seem to indulge the same bitterness towards them that ancient David did towards his enemies. And when any calamity befalls their opposers, they not only regard it as a special judgment, but appear really to rejoice in their distress, and to take delight in meditating on the calamity. They relate all its circumstances

with an apparent feeling of complacency and exultation. Now all this is as far from the spirit of Christ as earth from heaven. He loved his enemies, wept at their misfortunes and desired to do them good. He commanded his followers to do the same. Those who disobey this command are none of his. And I can only pity such persons, and sincerely offer for them our Saviour's prayer for his murderers: "Father, forgive them; for they know not what they do." B. W.

[From the Boston Evening Gazette.]

LACONIC PREACHER.

TEXT.—"O that I knew where I might find him!" Job xliii. 3.

There are periods in life, when man seems disregarded by his fellow man, and forsaken even of his God. Such was the condition of Job, when he breathed forth the plaintive ejaculation of the text. Affliction tries the friendship of the world, and the strength of our religious principles. In prosperity, when our candle burns with undiminished brightness, we are surrounded by friends and flatterers. But, when the lustre of our light is on the wane—when poverty and all its attendant sorrows come upon us, how few are at hand to comfort with their counsel—to aid us with their abundance. It is at such times—and on similar occasions we feel—deeply feel, the inadequacy of visible objects, to comfort, fill and elevate our immortal spirits. Nought then, has power to satisfy the mind, but communion with its author. It is then, that we adopt, the ardent enquiry of Job—"O that I knew where I might find him." Behold I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him—he hideth himself on the right hand that I cannot see him." But though Job did not, as it were, see God face to face, he still confesses he discovered the traces of his wisdom and goodness, in the operations of his hands. And although clouds and darkness veiled the equity of the Almighty's will from his view, the success which crowns his latter end fully convinced him that God is good—and that the "Judge of all the earth will do right."

But God has not left himself without witnesses. He has revealed his existence and character in an almost infinite variety of circumstances and events—we find him in legible characters in the world of his grace—in the "still small voice of reason and conscience. He comes nigh to us in the visitations of his providence—and hath in latter times revealed himself to us in the person, and the Gospel of his Son.

Let us then—"Seek the Lord while he may be found," in the various ways in which he has been pleased to make us acquainted with his character and perfections. And though a train of afflictions come, with full power to blast our every hope—Death, to rend asunder the nearest and dearest ties of our affections—Casualty, or accident, to strip us of the goods obtained by years of industry—Diseases to prey upon our system—pallings, as it were, our every energy; let us with the author of our text, resolve—"Though he slay me, yet will I trust in him." Ever retaining in our memories, and on our hearts, that sure word of promise and consolation, so beautifully expressed by the pencil of an inspired prophet—"Thou wilt keep him in perfect peace whose mind is stayed upon thee." F. H.

Theory of self-government.—The discovery of the new world gave a new spring to human enterprise, opened new trains of thought, new paths of gain and information. Man, before this period, was more dependent on his own thoughts for improvement than afterwards; when by a rapid circulation of books, his mind became enriched by the rays of light from ten thousand other minds. Guided by these new impulses, he arose and swept away the thousand little errors of thinking, and grappled with dogmas, which, in former days, he feared to touch. The sovereign Pontiff, whose ecclesiastical reign was unbounded by seas and empires, grew more proud by the extent of his power, and more lavish of his wealth, believing that the western world was full of gold. Still the fullness of the time had not come for planting a colony in New England. It was necessary not only that man should become enlightened and polished, but that his morals should become stricter, and his reasoning powers made more acute and discriminating, before he could set out upon the doctrine of self-government, and to fix his own articles of belief.

Anguish of mind has driven thousands to suicide; anguish of body none. This proves that the health of the mind is of far greater consequence than the health of the body, although both are deserving of much more attention than either of them receive.

He who can at all times sacrifice pleasure to duty, approaches sublimity, 'tis said. How much closer is the approximation when our duty is itself a pleasure! Besides, what chance is there of having that well and constantly performed, which is considered as a sacrifice ordained by necessity.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, FEBRUARY 19.

PRAYER AND FAITH.

We thought our Portland neighbor, the editor of Zion's Advocate, did not foresee what his argument would lead to when he said three weeks ago, that it is the duty of all men to pray in faith. In his last week's paper he acknowledges as much as this. But then, in his subsequent remarks, he is at his old tricks again—misrepresentation and evasion. Speaking of the editor of this paper, he says:—

"He has made the wonderful discovery, that as men ought to believe the truth, therefore they ought to believe Universalism, since Universalism is of course the truth." How far the readers of the Christian Intelligencer will relish such reasoning may be doubtful.

A man educated at College ought to write better grammar than the above—however, let that go. A departure from truth is a more serious affair than a departure from the rules of grammar; and in this extract Mr. Wilson has departed from the truth. We did not pretend to the discovery, that "as men ought to believe the truth, they ought to believe Universalism, since Universalism is of course the truth." Such a representation of our manner of arguing is unworthy of an honorable minded man. We expressed it as supposable with us, that "Mr. Wilson, as an honest man, would admit that as [according to his own statement] it is the duty of all men to pray to God for the salvation of their souls, [without doubting,] they are bound to exercise a living faith in the salvation of all; [for their salvation;] and in believing this they will of course believe the truth." Let the reader put this and that together, and he will be able to see how near the Advocate editor has come to the truth.

Mr. Wilson had admitted—nay, contended—that it is the duty of all men every where to pray. He had admitted too that they should pray "in the exercise of a living faith"—"without doubting." These two points being conceded, it was a fair inference, and one to which we called his attention, that as all ought to pray for their salvation, all ought to exercise a living faith in their salvation; and in believing this they should believe the truth—as they must if God's word required them so to pray and so to believe—it was a necessary conclusion that a faith in universal salvation—or the salvation of "all men every where"—must be a correct faith. Hence we exhorted him, before he should again talk about the error of Universalism, to show how it could be heresy to believe that God will grant us those prayers which he has made it our duty to offer to him. Has he done this? No. He chooses not to meet this point in the face, and therefore evades it, by asking whether Paul or Jesus Christ really believed that their prayers would be answered.

Did Paul believe, that the thorn in his flesh would certainly be taken away, when he "besought the Lord thrice that it might depart from him?" or, did our Saviour believe that the cup of his sufferings would be removed when he prayed, "if it be possible let this cup pass from me?"

Suppose we say they did not, what then? Why simply this, that all Mr. Wilson's former arguments were false and must go for nothing. For if they did not pray "in the exercise of a living faith"—if they did not pray "without doubting," so far from it being, what Mr. W. argued it was, the duty of all men every where to pray in this manner, it is the duty of no one to believe God will hear and answer his prayers. But how does Mr. W. know that Paul did not believe God would grant his request? To us it does not appear probable that Paul would thrice pray to God for what he at the same time believed God would not grant him. Orthodox people at the present day we know do this frequently; but we cannot believe that an apostle would practice on the same insincerity and inconsistency. As for the prayer of Jesus Christ, he did not ask that the cup of his sufferings might at any rate pass from him; he qualified his petition not only by saying "if it be possible," but by adding, "nevertheless not my will, but thine be done." His prayer was moulded into a conformity to the will of God, and in the fulfilment of the latter the former was answered.

But the editor of the Advocate is determined, in defiance of his own argument, to make it out that pious Christians do not exercise a faith corresponding to their prayers. Hence he asks—

Do they [Universalists] always believe that all our rulers will certainly be both honest and godly men, before they pray that they may be such? They profess to be friends of temperance, do they never pray for the reformation of the drunkard until they believe that he will certainly be reformed? It is likely they are in the habit of visiting the sick; do they never pray for any man's recovery until they believe "without doubting" that his recovery is certain?

As the editor of the Advocate professes to be unacquainted with the prayers of Universalists, we will answer his questions. Universalists believe that all prayers which accord with the will of God will be answered—because they believe his will will be accomplished. In every particular case they pretend not to know just what the will of God may be; and in such cases they are very careful always to qualify their petitions after the example of their Master with, "if it be possible"—"nevertheless not our will but thine, O God, be done." They believe that the will of God will be accomplished, and that, therefore, the best possible good will be secured for themselves and the whole world. Their prayers ask for no more than this; and thus their prayers and their faith agree.

If the editor of the Advocate wishes for any more light as to the views of Universalists concerning prayer, we would inform him, that Universalists believe that prayer effects no change in God the giver, (he being unchangeable) but in man the receiver: That prayer is not the cause of God's blessings, but the medium through which they are received as blessings by us: That the will of God will be accomplished: That all prayers, to be answered, must be according to his will. (1 John, v. 14. "If we ask any thing according to his will, he heareth us.") That when we know the will of God, and make supplications according to that will, we have a right to believe the object of our prayers will be obtained. (Matt. xxi. 22. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.") That it is praying according to the will of God to pray for the salvation of all men, he having declared it (1 Tim. ii. 4.) to be his will that "all men be saved." That this will will be accomplished and that therefore they can believe their prayers will be answered and all men saved. Can friend Wilson give a more consistent explanation of the subject than this?

CALVINISM IN CUMBERLAND COUNTY.

We had occasion last year to speak of the declining fortunes of orthodoxy in Cumberland County during the preceding year. That they were no better but rather worse during the last year will appear from the statement which we shall directly extract from the "Annual Report on the state of [Calvinistic] religion in the several Churches connected with the Cumberland County Conference, for the year ending December 31st, 1829," which was published in the Mirror of the 4th inst. We will only add that Cumberland is the Head Quarters and strong hold of orthodoxy in Maine, and that the Reports of the several County Conferences throughout the State exhibit accounts no more flattering to the orthodox "religion" than are to be found in the following view of its condition in that county. Speaking of the general state of the cause throughout the year, the Report says:—

In no year since the establishment of this Conference, has the report on the state of the Churches connected with it been so melancholy, or afforded so much cause for humiliation, as the present. Not a revival is mentioned in one of the Churches! The whole county seems to resemble Ezekiel's valley of vision. And in no church is it said there are even favorable indications of a speedy revival!

The particular reports from the several churches fully justify this representation. In relation to every church the statement, or one tantamount to it, is "religion is low;" and in some towns, as in the case of Durham and others, because the people will not subscribe to orthodoxy, the whole population are labelled as enemies to religion and morality! The impertinence of these accusations is without bounds. If they would ascertain the true cause of the decline of orthodoxy, they should suffer themselves to inquire, whether it is not to be found in the displeasure of heaven and in the general spread of light and knowledge amongst the people?

INCREASE OF UNIVERSALISM IN 1829.

From a Tabular view of the increase of Universalist Societies, Ministers, &c. in the United States during the last year, communicated to the editor of the Watchman and Christian Repository, and published in that paper of the 6th inst. we select from the particulars the following general and highly gratifying facts.

Societies organized.	Ministers licensed.	Churches erected.
Maine, 20	6	7
New Hampshire, 7	2	3
Vermont, 7	2	3
Massachusetts, 10	2	6
Rhode Island, 1		
Connecticut, 6	1	
New York, 15	10	8
Pennsylvania, 5	2	
New Jersey, 4	1	
Ohio, (not complete) 2		
Michigan, 1		
Total, 79	26	21

We know that the above does not embrace all the Societies formed, and we believe not all the Ministers licensed, or Meeting houses dedicated, in the Universalist denomination, during the last year. So far as New England is concerned, however, the account is pretty correct. Out of New England the cause has progressed beyond what is above represented.

LIBERALIST.

This paper, which has hitherto been published in Wilmington, N. C. as we learn from the last No. received, is to be removed to Pawtucket, R. I. on the first Tuesday in March next, and to be published and edited by Rev. Jacob Frieze. It will be issued semi-monthly in a pamphlet form of 16 octavo pages, at \$1 per annum if paid in advance, \$1.25 if paid in six months, or \$1.50 if paid at the expiration of the year. Knowing Dr. Frieze's talents, we shall look for a very useful co-worker in the cause of truth. May he meet with ample encouragement.

MR. SKINNER'S SERMON.

We are indebted to a friend in Boston for a copy of a Sermon delivered in Woburn, Mass. January 13th by Br. O. A. Skinner, in reply to a Discourse preached the Thursday previous against Universalism by Dr. Beecher. Dr. B. seems to be very sensible of the rapid progress which the doctrine of God's universal goodness is making in our country, and labors with a zeal becoming a better cause than that he advocates, to check its prevalence; but he must labor more successfully than he did in Woburn, or he will have to exchange his denunciations and philippics for perpetual and agonizing jeremiads. In Woburn a Universalist Church has recently been erected and a Society formed, over which Br. O. A. Skinner has still more recently been installed as Pastor; and Dr. B. no doubt went there to prevent the world thereabouts from being turned upside down by the new comers amongst the people. But he knew enough not to attempt to support his own doctrine or to oppose that of the grace of God which bringeth salvation to all men, by the Bible. This he wisely left out of the question; and endeavoring to show a reason why reason is good for nothing in matters of religion, went to work to reason the people of Woburn out of their reason into a consent to his views, by metaphysical arguments. Br. Skinner has taken them all up in course, and to still stronger reasons backed by Scriptural proofs, has made it "demonstrative strong," that his arguments were illogical and harmless. But the Dr. always has one knock down argument at hand which he never fails to use when other kinds of argument are exhausted or overthrown. It is Garrison's battle-axe—calumny. This he resorted to in Woburn, and by saying on his sovereign authority, that Universalists from the beginning of time were, and to the end of it will be, mere publicans and sinners, the dregs of Society, men whose servants carry brandy home for them in oil jugs, he no doubt satisfied the already satisfied part of his audience, that there is not a word in the book of Revelation or of Nature in favor of the doctrine of God's universal goodness. Br. Skinner, however, told the Woburn people a different story. The following on this point is an extract from his Sermon.

In proof of the bad influence of our faith, was offered the character of Universalists.—We were called the lowest class, with a few exceptions, the dregs of society.

Now brethren, all we want, is the truth in relation to this subject. What, then, is the truth? Why, it is true, that the early fathers, who were Universalists, were men, whom our standard ecclesiastical historians, acknowledge eminent for their piety, learning, and talents. It is true, that the most celebrated men of modern times, have been Universalists. Archbishop Tillotson, Dr. Thomas Burnet, Chevalier Ramsay, William Law, Mr. William Duncombe, Sir George Stonehouse, John Henderson, Bishop Newton, Dr. Hartley, Dr. Priestly, Dr. Browne, and a host of other worthies, whose names stand high on the roll of fame, were Universalists. A

number of our governors, representatives to Congress, and a great proportion of lower officers, have been and are Universalists.—And are these the lower class—the dregs of society? Look around upon society, and see, if it is true, that all the thieves, the drunkards, the liars, and adulterers, belong to our ranks. The Dr. to be sure said, he did not know the situation of this place, but in all others, this was the case. Finally, it was said, Universalism invariably makes men worse!

Now in reply to this, I will give one instance where the doctrine has had a chance to exert its full influence. It is the present state of Germany as given, by an orthodox traveller, in that country. This writer informs us, that the eternity of future punishment, is almost universally rejected. He says, he found but one person in Germany who believed it; and he affirms, that Germany has done more to enlarge the knowledge of sacred criticism, than all the other nations of Europe. He also says, that more devout and pious Christians—Christians who have a deeper sense of the odiousness of sin, and a more ardent love for God, he never saw.—This traveller, you will recollect, is orthodox. Does this appear, as though Universalism makes men invariably worse? Here are no fields of blood—no mangled bodies—no midnight murders—all is peace and harmony.

There is another instance I wish to notice. A few years since, one of our ministering brethren, inquired of every prisoner in New York State's prison, what their religious sentiments were, and among five or six hundred prisoners, there was not one Universalist.—Does this look as though all the bad men, are Universalists? Does this show that the vicious flock around our doctrine, are birds of a kind flock together?

Now, brethren, as far as I am acquainted with Universalists, they are as a people, benevolent, upright, and virtuous. But we were told our faith does no good; that it reforms no man.

Now I have seen it cause the tippler to lay aside his glasses, and the profane to cease from his profanity, and the liar to speak the words of truth. I have seen it humble the proud mind, soften the hard heart, and open wide those arms, which before embraced only a kindred faith. I have seen it silence the venomous tongue of slander, extract the poison from the bosom of revenge, and convert discord into harmony, hatred into love, contention into peace. I have seen it sweeten the sour temper of the bigot, check the fire of enthusiasm, and stop the ravings of fanaticism. I have seen it, extend the hand of hope to the despairing wanderer, swell with joy the faithless bosom, restore reason to her deserted throne, and soothe to rest the aching heart. I have seen it cause the scoffing infidel, to bow at the foot of the cross; yes, I have seen it cause the man who had said in his heart, "there is no God," to pour out his soul in prayer to the great Author of nature.

And yet, we were told, it does no good, but all evil! Indeed, this benevolent faith, was compared to Atheism! But where is the affinity? We believe in God—in Christ—in the Bible—in Sabbath—in Christian worship—in the necessity of personal holiness—in rewards and punishments—and in a future state of existence. Tell me, then, where is the coincidence?

The reason why the orthodox are so much engaged at present in defense of the Cherokee Indians is said to be, that their Missionaries having established an orthodox Indian nation there, are in a way to secure to themselves secular power, rich gifts and other important benefits. We thought there was a cause, not seen very readily, for their great zeal on this question.

DEDICATION.

The Universalist Church in Brooklyn, N. Y. was dedicated on the 23d ult. The public services were conducted in the following manner. Reading of Scriptures, by Rev. O. Whiston; Dedicationary prayer by Rev. Elbridge Wellington; Sermon by Rev. T. Fisk.

[What is the reason that we do not receive the N. Y. Gospel Herald of late?

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

SHORT SERMONS—NO. 11.

TEXT.—"What shall a man give in exchange for his soul?"—Mark viii. 37.

Nothing. All that a man hath he will give for his life. By soul, our Saviour evidently means life, because the same word is translated life in the context. "He that seeketh to save his life shall lose it, and he that loseth his life for my sake, the same shall save it." Hence the propriety of the question, what shall a man give in exchange for his life? Or what shall it profit a man should he gain the whole world, and lose his life? As men bring nothing into the world, they can carry nothing out. Hence all worldly possessions are of no profit to a man, who is on the point of leaving the world.

But for the sake of giving the common opinion of the text all the weight desired, I will suppose our Lord meant by soul, the immortal principle in man. And as he supposes the soul in danger of being lost, it is important to inquire what our Saviour intended by the term lost. We read that the Son of man came to seek and save that which was lost; and of the prodigal that he who was lost was found afterwards. Hence the term lost does not necessarily imply endless misery, as some suppose.

A soul is lost when wandering from God, and knows not the way of peace and happiness. What will it profit a man should he gain the whole world, if he does not enjoy it? Riches only bring care, and anxiety, and trouble, if the soul is lost to the love, and comfort of God's spirit, which is the real condition of lost souls. An honest man enjoys quietness of mind, while the dishonest fears detection, and difficulty. The thief is conscious that he is exposed to have his stolen goods, his liberty, his character, and his happiness taken from him. What can his unlawful gain profit him, while his soul is lost in the wilderness of sin? What can the envious and covetous enjoy, while the whole world is around them to behold, and participate in, so far as may be necessary to health and peace? The man who murders, to pillage the property of his fellow, can have no profit from his ill gotten gold. So the lost soul, lost to humility, holiness and duty, can receive little profit from worldly possessions. They have the happiness of mere irrational animals, without their innocence and freedom from painful reflections. What can be compared to the peace and joy of a mind saved from sinful affections, and filled with love to God and man, as heaven itself is filled?

That man has lost his soul, who does not in patience possess it; but is fretful, and of a murmuring, and discontented spirit.—How many lost souls are to be found on earth? This must be the sense which is commonly put upon the passage. For those who consider it as representing a soul cast off from God, do not suppose it to be left out of existence, but to be held up in existence in a miserable state, without the enjoyment of God. This is truly the condition of every soul or mind, that exists without the love and blessing of God. For a man's life consists not in the abundance which he possesseth.—A king upon a throne may be the most wretched creature in the nation. So the man of the greatest wealth will be the greatest slave, if he has not his soul saved from guilt and condemnation.

With how much propriety then Jesus puts the question, what will it profit a man to gain the whole world, and lose his own soul; or lose the life and peace of the mind?

But to understand our Lord as implying that some of God's creatures would be always sinful and miserable, would imply that God was not good in making them. For if he made them with a certain knowledge, that their existence would be an endless curse to them, he manifests no good will in bringing them into existence. To say that he desired their well being, and yet would not bestow happiness on them, implies that he is not perfect in either wisdom or power. It is therefore, wholly inadmissible, that Jesus intended to teach that some of God's creatures might lose their happy existence to all eternity, or in other words to be eternally miserable.

It is likewise, inconsistent with the promises of God to his beloved Son Jesus Christ, that he should see of the travail of his soul, and be satisfied. But few will deny that Christ tasted death for every man and gave himself a ransom for all, and is the propitiation for the sins of the whole world. Hence if he ever sees the travail of his soul, or life, in dying for all, because all were dead, all must be subdued and reconciled to God, and God become all in all.

But so long as any continue in an evil way, tribulation and anguish will be upon them. The angry, wrathful, hating soul, must be miserable though every outward good be inherited.

"Let the wicked forsake his way and the unrighteous man his evil thoughts, and let him turn unto the Lord and he will have mercy upon him, and abundantly pardon."

[For the Christian Intelligencer.]

FOUR DAYS MEETING.

I have been at class-meetings, love feasts, quarterly meetings, and camp meetings, but never was so much edified, amused, and disgusted, as I was at a four-days meeting at D—, a few days ago. It commenced on Thursday and continued till Sunday night. Not being present the three first days, I cannot give an account of the proceedings during that time. But those who are acquainted with the order of people called Methodists—their manner of making proselytes, can easily without any great effort of imagination, paint the scene. Doubtless, the arrows of conviction flew thick around in answer to the agonizing prayers of the ministers and brethren—doubtless, numbers of stricken sinners crowded to the altar to share the blessings which the ministers called down "with most strenuous lungs"—and some few, after having wallowed about "in the horrible pit of miry clay," much to the annoyance of their well-blackened boots and shoes, were at last placed upon a rock singing psalms in some of the fashionable song and dancing tunes of the last generation.

But to proceed in the manner intended. When I arrived at the house of worship, I found it filled with all sorts and sizes. Near the pulpit could be seen a few of the old lambs of the flock, well marked by the sanctimonious length of their phiz. Here an old grey headed man, with eyes closed and lips moving, as if in prayer, to show to the world that he was determined to "let his light shine," while perhaps he was regretting that hay and wood brought so low a price in market. There the toothless matron moving mechanically backwards and forward, with the regularity of a pendulum, now and then putting her nicely folded handkerchief to her tearless eyes. Here the young man with hair nicely smoothed and compelled to lay smoother upon his forehead by the shining influence of grease or oil, sincerely believing it a sin to wear his hair "alacmode." There the long featured smooth looking methodist girl, as demure as a sleeping kitten, except now and then casting a christian-loving-glance upon some smart worldly beau. Soon every eye was directed to the door, to learn the cause of a great bustle. It proved to be the minister, (a man, whose exterior appearance would warrant any one in pronouncing his weight 300 lbs.,) who was entering, followed by a half a dozen satellites of a diminutive magnitude. Upon nearer inspection what was my surprise to recognize in this holy man, a person who in his younger days had been a man of tin, and was then as much distinguished for gulling silly women in sheepskin-trade, as he has been since in leading them "captive at his will." He had been a very muscular man and accounted the greatest wrestler in the county—mounted the heaviest oaths and was a bully in every sense. This was the man, who was now making his way up the western aisle with the most puffing exertion. His first attempts to mount the pulpit were ineffectual; but by the friendly aid of his posterior friends he at last stood "between the living and the dead." After prayer and singing as usual he made the following address, which I took down after him and have since resolved to give it to the public.

"My dear brothers and sisters in Jesus—permit me, a feeble worm of the dust to call your attention to a subject of the most vital importance and the most important vitality as it regards the welfare of your souls—hem—hem—Yes—it is my intention at this time to show you beyond a doubt that the doctrine of Universal Salvation is a most damnable doctrine—yes damnable—it also has—hem—a licentious tendency—why my dear friends, if you want proof of this—I can tell a Universalist by the expression of licentiousness that is imprinted—as if by the hand of the devil—upon his countenance. Allow me to relate an anecdote—hem—once at a quarterly meeting I extended an invitation to all mourning sinners to come forward to the altar to be prayed for by God's children and ministers. Among the rest was a young man whom I knew to be a Universalist—hem—by the above mentioned mark—"Do you want religion?" says I. Lord; he bristled

up to me and said "I've got it." "You sir," says I, and believe me he left the altar as if the sword of the spirit was at his back that I've adopted in other places, in preaching against this heaven-daring, hell-provoking, God-insulting set of infamous sinners, viz. to come out with the seven-fold thrust of the true gospel—and to make them the object of the blue curling flame which they breathe for an atmosphere, which they must go—yes—exterminate the powers of evil that are entrenched in the young men, most contaminated by this Hell-fro doctrine. There is scarcely a young man but has the boldness and audacity to contradict—yes—even to the holy minister dispute with him on Universalism—oh, thrice damned fatalism that is going along like a roaring lion seeking whom it may devour. Look at those who pretend to preach this doctrine; they are a set of ignorant fellows, who almost against the laws of decency, have broken the bonds by which nature had bound them to the plough and presumed to hold the plough of the gospel, but have upset a cart load of truth in the deep gutters of infidelity and atheism that their plough may not clog as it moves along in the broad field of sin—where hell and gates all lead directly to Hell—aloud and I will furthermore say if there are who are not wholly ignorant of the fact they are persons who set up all night study by burning out their candles—devil's candlestick and blow the snuff out of Almighty's face. My dear friends, I have often disputed with these men—hem—hem—always dum-founded, confused and confounded them. Yes—blessed be God—I have been made the weak instrument of pouring the arrows of conviction into many of the hearts. I mean to root out these Universalists from this town, though I find them entrenched behind the gun barrel. Do you, my friends, wish to go to heaven with sweet drunkards and every vile character for whose language affords no epithet true to their course? No. You despise, detest, abhor and condemn their company here on earth. Will Christ die if all are going to be saved without their own exertion. We need not Christ on those conditions. God could have saved them without. But my zeal is greater than my language to tell all I might about this damnable doctrine."

After a few more such arguments, and the most abusive language, (I might with propriety add the most profane) accompanied with the most violent gestures of anger and malignity, he then proceeded to relate his experience for the edification and strengthening of the saints.

"My friends, I was first struck under conviction at a camp-meeting, and returned home without finding comfort—but blessed be God, one day after holding the greatest breaking up plough I ever saw—it was a foot beam and 75 lbs. iron—I was returning home, when yonder bright luminary was winking with purple and gold the summits of the hills of my own native State, I was reflecting on that magnificent Being, that kindled the everlasting fountains of light, when glory, glory, I was overwhelmed with the light of the sun of righteousness—I tired was, knelt down on the green earth and thanked my God. But I have held a greater plough since that day—I mean the plough of the gospel." Here he was interrupted by loud applause, such as may always be heard in such meetings. Amidst the confusion I fled disgusted with the weakness and follies of human nature when enchaind in the bonds of superstition and bigotry.

Mr. Drew—By permitting the above to appear before the public, people will know how some orders attack Universalists, and with what base weapons they fight a doctrine that cannot be overthrown by fair argument.

Yours, &c. B. O.

[For the Christian Intelligencer.]

THOUGHTS ON ENDLESS MISERY NO. 11. Br. Drew:—It is with diffidence that I offer you the following communications. Being young, and having limited opportunities, I am far from supposing that the production of my pen, merit an insertion in your very useful and valuable periodical, or the perusal of intelligent and enlightened public; but realizing that the task of an editor must necessarily be irksome, (especially young,) I shall from time to time contribute short communications for your paper, and let you exercise the prerogative of deciding whether they merit an insertion or not.

Residing as I do in a village where the people are generally of differently faith from me, and having frequent conversations with them upon the subject of the doctrines of the gospel of Christ, and being called upon to bring forward my strong reasons for believing in the doctrines of the "restoration of all things," as well as my objections to their doctrine, and religious notions—subjects relating to those things, are wont to engross my attention and to occupy my thoughts.

For some few months past I have reflected much upon doctrinal subjects, and endeavored (if indeed I was in an error, as my daily associates say that I am) to ascertain "what is truth," resolving to embrace it, whatever might be my situation—or the expectations of my friends and brethren.

I would not, knowingly, embrace nor preach a doctrine that was not supported by the word of God. No, God forbid that I should be the means of deceiving my fellow-men. I would do them good; I would lead them in the good and the right way. I would not daub with untempered mortar—but I would preach Christ and him crucified, the Saviour of sinners. For seven years, I have not once doubted the truth of the doctrine of impartial grace and universal salvation.—Finding such abundant proof of its truth in God's word, I have met with nothing which has been able to shake my faith, or give me any reason to suspect the truth of that doctrine, which I am now engaged in defending and propagating. The result of my late inquiries and researches, is that my faith is not shaken, and I am now firmly, (because more intelligently) established in the doctrine which inspires my joys, and which has been a source of pleasure and satisfaction to me for years.

I find myself totally unable to believe in that doctrine which teaches the endless torment and misery of millions of intelligent, reasonable and immortal beings. I do not question the sincerity of those who profess to believe, nor of those who advocate this doctrine; nor do I question their piety. There are not few among them whom I love and re-

But while I give them credit for their piety and sincerity of heart, I cannot say that I do not believe they have imbibed, and still hold injurious errors. However favorably I may think of some of their sentiments, yet I believe that the sentiment which endorses the doctrine of interminable woe, is no part of that gospel which is the power of God unto salvation. There are so many considerations which operate against it, that I am not able to discover how it was possible for such a notion to have obtained in the world. In the first place, it is inconsistent with the character of God as a father—God is the father of mankind. Hence he is related to them, and of course loves them—which is agreeable to the holy Scriptures. Now if God does love all the children of men, and possesses for them paternal regard, I wish to be informed, whether he demonstrates this love in suffering them to writhe in mental anguish and torment eternally?

Should it finally be known that this was the portion of millions and millions of the world, would the fact reflect honor on the character of God, and convince the world that he was good unto all, that his tender mercies were over all his works? What more could a demon do, or permit to be done than that? And is there no difference between the character of the Father of lights, and him who goeth about like a roaring lion seeking whom he may devour?

I wish to illustrate the foregoing idea by a simile. A father is instrumental in his children into the world. He is filled with a worthy, amiable and noble of dependent offspring. He is in possession of all the means that are requisite to enable him to train them up to usefulness, and to virtue, and to possess them with all the good things of earth which shall be needed for their comfort and happiness. Thus situated, he looks around himself—gazes upon the fair features of his tender ones, perceives that they have arrived at the years of discretion, and are capable of understanding and feeling the force of an obligation, but by knowledge which he possesses, he knows that they will disobey his commands and break his law, should he give them one. He gives them a law however, the penalty of which is perpetual banishment from his presence, with maniacs and demons in human shape to make their woe complete. How much should you suppose such a father loved his children? How highly should you think he prized their happiness?

Should a father after having acted thus, declare his love for those made wretched, he would be eliminated by Heaven for such a wicked declaration, and should be deemed by men a maniac. And if modern theology be correct, what think ye of Jehovah's character? Has he a right to claim to be universal in his love? God has suffered his children to sin, to disobey the law which he gave them—and if the penalty annexed was eternal woe—say, is our God a father and a friend to all mankind? The answer must be no.

B. B.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, FEBRUARY 19, 1830.

LEGISLATURE.—The wheels were all stopped again in our Legislature on Friday last. The Supreme Judges having decided that a Convention to fill Senatorial vacancies would not be constitutionally formed without the concurrence of a majority of Senators, Mr. Hall, the President, refused the newly elected York Senators to speak or vote at the Board. Mr. Healy one of the 8 "National Republicans" being absent, a vote was passed to go back again and make a new bargain about the vacancies. The 7 remaining "national republicans" perceiving that the "democratic republicans" having a majority of one in the absence of Mr. Healy, would be able to accomplish their purposes, even perhaps to the undoing of Gov. Hanton, ascended themselves from the Senate Chamber and eluded the search of the sergeant-at-arms, thereby leaving at the board less than a quorum, so that the "democratic republicans" could do nothing. Mr. Healy returned on Saturday evening. We understand that the Gov. has made application at length to the Supreme Court for the opinion of the Justices on all the acts of a doubtful nature as they have occurred since the Legislature assembled. Their opinions we suppose will soon be, if they have not before now been, communicated; and they will untie the knot, so that either things will go on as they are, or the Legislature must make a new beginning.

The Message of Mr. Hanton was communicated on Wednesday of last week. We have not room to insert it in our paper, and for us to express our opinion of it, in the present state of political excitement, would be impolitic and unnecessary.

CONGRESS. A bill, introduced into the House by Mr. M'Duffie, modifying the existing Tariff has been laid on the table by a decisive vote. This is supposed to indicate a determination on the part of the House not to alter the tariff of 1823.

In the Senate, a debate on Mr. Foot's resolution on the subject of the western lands, continued to engage the attention of that body at the last accounts.

FIRE.—About four o'clock on Tuesday afternoon, the house of Dr. Silas Holman, near the stone church, in this village, was discovered to be on fire. Before the alarm was given the fire had made considerable progress; and from the severity of the weather and the scarcity of water the total destruction of the house was thought unavoidable. This catastrophe was however prevented by the activity and energy of the citizens and firemen, not however without much injury having been done to the house by the fire, and some by the water, which was necessarily used in considerable quantity. The house, we learn, was insured, and the furniture having been principally removed before any water was thrown, received but little injury, except that in the chamber where the fire originated, which was occupied by Rev. Mr. Peck, as his study. Mr. P. had been out of his study 2 or 3 hours.

We have put our paper to press this week Wednesday evening—earlier than usual, so that our news from Portland is not brought down to so late a date as common—few, however, we suspect, will regret this circumstance, as there are not many probably who care to hear any thing further about the Legislature till intelligence comes to hand better than any that has been communicated for the last six weeks. We predict, however, that this week will settle the difficulties.

Gov. Lincoln and Lt. Gov. Winthrop of Massachusetts were nominated by a Convention for re-election.

STATE LEGISLATURE.

From the Portland Courier.

THURSDAY, Feb. 11.—The Senate were in debate upon the right of Mr. Appleton to speak at the Board. It was finally decided against his having a right, by a vote of 8 to 7. Mr. Healy being absent on urgent business at home, and the President refusing to count the four new members. Several motions were made to postpone the consideration of the order offered by Mr. Dunlap to vacate the seats of the four members; also several motions were made to adjourn. The new members rose in the affirmative of these questions, but their votes were not counted, and the questions were decided in the negative. And at about half past eight in the evening the order vacating the seats of the four was passed, and the returns of votes for Senators were committed to Messrs. Megquier, Steele and Ingalls.

FRIDAY, Feb. 12.—In the House of Representatives the several subjects recommended to the attention of the Legislature in the Governor's Message were referred to appropriate Committees, and an order was passed directing the committee on the Pay Roll to make up the travel and daily pay to Messrs. Roberts and Bennett, from the commencement of the session till the House decided against their having a right to a seat in the House. The House then adjourned over till to-morrow, [Saturday.]

The Senate had two sessions as usual, but there not being a quorum present, no business was transacted.

SATURDAY, Feb. 13.—The House had a short session in the forenoon, and then adjourned over till Monday. Nothing of interest was transacted, except that an order was presented by Mr. Bradbury of Hollis, for requesting the Senate to concur with the House in a proposition to adjourn without day, and also for directing the committee on the pay roll to make up the pay of members at one dollar per day, which we apprehend the people would consider at least five and three pence too high. We were not in at the time, but understood the consideration of the order was postponed till April next.

In the Senate, the scenes of Friday were repeated. Two sessions were held; but a quorum did not appear at the Board. Orders were passed, directing the messenger to search for absent members both forenoon and afternoon, but they could not be found. There were present at the Board, the 8 democratic republicans, for that seems to be the easiest mode of designating members in these days, and two of the national republicans, viz. Messrs. Hilton and Morse. Mr. Healy had been excused to go home on urgent business, and Mr. Kingsbery was ill at his lodgings. There wanted but one to constitute a quorum. An Order was passed to procure a carriage, and that Dr. Ingalls be a committee to proceed in the carriage to the lodgings of Mr. Kingsbery, and request his attendance at the Senate Board, if his health would permit his being removed. Dr. Ingalls returned, and stated that Mr. Kingsbery declined coming on account of ill health, and that in his opinion, it would not be prudent for him to come out.

An Order was then moved by Mr. Megquier, that the Senate adjourn to Mr. Kingsbery's room for the purpose of transacting business. After considerable discussion, it was ascertained that the House was not in session, and a concurrence of the House being required in order to adjourn to any other than the usual place of meeting, the motion was withdrawn.

An Order was then introduced by Mr. Steele to make a proposition to the House to adjourn without day. Several members spoke in favor of this order, and Mr. Hilton against it. Mr. Hilton remarked, that 'he stood alone,' upon which President Hall said 'he was sorry for it.' The Order was finally passed by yeas and nays, 8 to 2.

MONDAY, Feb. 15.—The seats at the Senate Board were full this morning; all the members being present, including the four from York and Washington. Mr. Hill, of Washington, claimed a right to vote on one occasion, but the President told him he had no more right to vote there, than any of the spectators standing round the Board.

Several orders were passed; one introduced by Mr. Megquier, instructing the committee on the Judiciary to inquire into the expediency of abolishing the office of Crier of the Courts.

The President announced the following joint standing committees in concurrence with the House. [The committees on the part of the House were published two or three weeks ago.]

On the Judiciary, Messrs. Kingsbery, Dunlap, and Megquier.

Literary Institutions, Messrs. Megquier and Hinds.

Incorporation of Towns, Gardiner, Davee, and Hinds.

State Lands, Phelps, Steele, and Gardiner.

Banks and Banking, Dunlap, and Kingsbery.

State Prison, Ingalls and Drummond.

Turnpikes, Bridges and Canals, Drummond and Morse.

Incorporation of Parishes, Hutchinson and Henley.

Manufactures, Phelps and Steele.

Mills, Steele and Hilton.

Interior Fisheries, Hutchinson and Hinds.

Accounts, Davee and Hilton.

In the afternoon, Mr. Appleton rose at the Board, to read an order for referring some subject to the Judiciary committee, when the President remarked that he was not a member of the Board, and could not be allowed to read the order. Upon which Mr. Appleton went into a long argument in defence of his right to act at the Board. He contended that he had been admitted as a member by a solemn and constitutional vote of the Board. That vote had not been reconsidered, and he had not been expelled in any constitutional way. Messrs. Kingsbery and Phelps spoke on the same side; and Messrs. Megquier, Ingalls, and Hutchinson, spoke upon the opposite side.

The debate continued till about five o'clock, when Mr. Appleton rising to speak again, a motion was made to adjourn. The question was put and declared by the President to be a vote. The vote was doubted, and the members called upon to rise and be counted. The President declared it to be a vote to adjourn, 8 to 6. Mr. Appleton said there was a mistake, and requested the vote to be taken again. The President said there was no mistake about it, and the Senate was adjourned. Mr. Appleton said he pronounced the Board not adjourned, and requested the members to retain their seats and they would soon see whether they were adjourned or not.

Upon which the democratic republicans began to draw back from the Board, and put

on their coats and hats. The national republicans and the four new members kept their seats. The President also retained his chair. The room was crowded with spectators. The President proclaimed to them that the Senate was adjourned, and that the gentleman who doubted it, was not a member of the Board. But the spectators were not disposed to give up the fun so readily, and showed no disposition to depart.

Mr. Phelps said as there appeared to be some doubt about the adjournment, he would move an adjournment. The President said there was no doubt about it, the Senate was adjourned. The spectators began to put their hats on, but stood to their posts. The Messenger, in order to know whether he might allow the spectators to wear their hats, inquired of the President if the Senate was adjourned. The President said it was. [A laugh and a hiss throughout the room.] This state of things continued nearly half an hour; when Mr. Kingsbery remarked that he believed the gentlemen were sincere in their doubts about the adjournment; and in order to settle the question, he would move that the Senate now adjourn. The President then put the question again, and it was declared to be a vote, no one objecting. Whereupon Senators and spectators cleared out together.

WASHINGTON, Feb. 6.—From Louisiana, we learn that the Legislature of that State the 14th ult. decided definitely the question (which had occupied their attention for several days) after meeting, who was to be the present Governor of the State. The Constitution of that State provides that "in case of the impeachment of the Governor, his removal from office, death, &c. the President of the Senate shall exercise all the power and authority appertaining to the office of Governor until another be duly qualified." Gov. Derbigny having died in the recess of the Legislature, the President of the Senate at the preceding session (Mr. Beauvais) took upon himself and exercised the duties of Governor until the Legislature met. The question then arose, whether he remained the Governor, or whether the President of the Senate, to be chosen anew, was to be the Governor. This question was finally settled by choosing Jacques Dupeire to be President of the Senate, who took the reins of government until the installation of a new Governor, who, under a resolution of the Legislature, is to be chosen by the people in June next. As we read the Constitution of this State, this proceeding is directly in the teeth of it. Not being able to untie the knot, the Legislature seems to have cut it.—*Nat. Jour.*

Nautical Logie.—The Courier recently sympathized with the supposed unhappy situation of some honest tars. (David H. Sterrett, John Fairfax, jr. and Benj. F. Cole) who were committed to jail in that city, being unable to give recognizance for their appearance as witnesses on a trial to be decided ere long. They are very unthankful for the wish expressed that they might procure bail.—Their communication is dated from "Brig Standfast, State Room;" they state that they are strangers in the city, that if they were let out they should not have their board paid, and be knocking about till May, or laying on their oars earning nothing; whereas they now have their board paid, and understand they shall receive 1.25 per day. They "are now in a very strong and tight vessel, (Brig Standfast) and not much troubled with pumping, leaving the lead, reefing topsails, &c."

There was a curious exhibition yesterday in front of the Coffee House, by a black boy, who gave modification of sound for which the English language does not afford a name. It was as different from singing, as it was from whistling, nor can we say it was something between singing and whistling. Some of the by standers compared his notes to those of an organ, others to those of a flag-ole. We have heard some similar sound before, and believe it was produced by Mr. Gohrecht's Crescendo Eolian.

The boy found the exhibition of his singular vocal powers quite profitable.

Philadelphia Gazette.

Fulton's Heirs.—The acting Governor of Louisiana, having learned that the family of Robert Fulton are not in affluent circumstances, in his late message to the Louisiana Legislature, recommends that the legislature improve the opportunity now afforded of testifying the gratitude of the state, for the share she has received of that rich legacy which his immortal genius bequeathed to mankind. This is most honorable and most just too. What would have been the condition of the whole West, had it not been for the perseverance and genius of Fulton?—*Pat.*

Expense of Legislation.—The expense of the present session of Congress is set down in the estimate of the Treasury department at \$65,050 dollars! The session is estimated to last 175 days; or nearly six months, so that the pay of each member will amount to \$1400; or 375,800 for the whole number of members and delegates; besides the round sum of \$120,000 for travelling expenses.—The stationary, fuel, printing, &c. for the Senate are estimated at \$35,000, and for the House of Representatives \$100,000.—*Alex. Gazette.*

Grades of Poverty.—The following scene is described in the Salem Observer as having occurred in that town in the presence of a visitor of the poor: "In one corner of a room, occupied by an Irish family, there was an old straw bed, in which was a little boy whom the mother was covering with some rags, on the top of which she placed an old door. 'Mother,' said the boy, 'how do poor folks make out this cold weather, who have no doors to lay on their beds?'"

Mexico.—The New Orleans Bee, of the 20th ult. contains a proclamation by the Lieutenant Governor of the State of Oajaca to the inhabitants, in reference to the insurrection in favor of a central government, which had broke out in Campeachy. He says that the principles of Federation are as clear to patriotic Mexicans, as independence itself; speaks of the insurgents as a handful of troops; and states that he has given the President Guerrero assurance that the people of Oajaca will support the constitution.

The wife of Mr. Henry Herkimer, in Exeter, N. Y. being deranged, on the 27th ult. cut her infant's throat with a razor, as it slept in the cradle.

Power of Conscience.—A gentleman of this town whom we will call Mr. A. was called on a few days since by a gentleman who is also a respectable citizen of this town, and possessing considerable property, when the latter made the following acknowledgment. About thirty years since, being then ten years of age, as Mr. A. left his store a few minutes, he took from his counter a ten cent piece; since which the recollection of the theft has caused him much unhappiness. He could never meet Mr. A. which was frequently, without thinking of the piece of money; but he had been thus far prevented from acknowledging the fact, by feelings of pride. He had now overcome that obstacle, and urged Mr. A. to accept of a dollar in remuneration, as it would greatly relieve his mind. It is rare that we hear of conscience operating to the acknowledgment of so small an offence, committed too in childhood; and the confession furnishes abundant proof of the honor and sterling moral principles of the man.—*Springfield Republican.*

Mail Robbers taken.—The Philadelphia Chronicle of Monday evening, contains the following postscript:—"We stop the press to announce that the three persons concerned in the robbery of the mail in the neighborhood of this city have been taken. One of them, James Porter, alias James Wray was taken on the 6th inst. in Baltimore, about nine o'clock, quietly walking with a woman hanging on his arm. Most of the watches taken from the passengers, were pawned in the vicinity of this city, and have been or may be recovered."

Respect for the Dead.—"Mr. Russell of Boston, from the committee appointed to make arrangements for the attendance of members of the House on the funeral of David W. Child, Esq. reported, that they had communicated to the family of the deceased, the vote of the house, and that they had in answer respectfully expressed their desire that the interment of the deceased should be entirely private."—*Boston Comm. Gazette.*

Extract of a letter from Curacao, dated 4th Jan. 1830, received by the Gen. Post.—"The Governments of VENEZUELA, GUYANA, and CUMAN, have declared against Monarchy and ordered 5000 men under General Mariño to march against Bolívar; consequently a great deal of bloodshed is to be expected."

N. Y. Mer. Advertiser.

Portrait of Henry Clay.—A portrait of Mr. Clay has just been published from the lithographic press of Pendleton & Childs, drawn on stone by Albert Newnam, the deaf and dumb artist of Philadelphia. It exhibits a favorable specimen of improvement in the art of lithography.

Account of Wheat and Rye Flour and Corn &c. inspected at Philadelphia for 1829: Wheat Flour, 297,206 bbls.; Rye Flour, 39,523 bbls.; Corn Meal, 7,710 hds.; do. 18,888 bbls.

The diamonds of the Princess of Orange are said to have been recovered, and the thief is not likely to be prosecuted, being as it is said one of the legitimates.

The Jesuit, a Roman Catholic paper printed in Boston, states from the Records of the Church that the number of Catholics in that city in 1790 was 160; 1800, 250; 1810, 720; 1820, 2120; and in 1829, 7040.

Tobias Watkins.—Chief Justice Marshall has delivered the opinion of the Supreme Court, discharging the rule granted in this case, and refusing the writ of habeas corpus prayed for by the petitioner.

Mr. Van Buren, Secretary of State, has appeared before the Supreme Court, and made an argument in the Astor case, on the same side with Mr. Webster.

It is stated in the last Hallowell Advocate, that the small pox prevails in Wilton in this county,—how it was introduced there we have not learnt.

TO CORRESPONDENTS.

The Sermons of Mr. Murray and of Dr. Hoskins we hope have not miscarried—at any rate, they have not come to hand.

We hardly think that the note which we in friendship appended to the communication of "A Restoration," requires a controversy between himself and us.

Two communications from Bowdoinham are received. "A. F." communications came to hand on Wednesday, and shall appear as soon as possible. We should prefer that he would transmit his favors by private conveyance when practicable. His last letter, containing four pieces of paper, coming by mail, cost the editor forty cents—he, probably, did not expect it would cost us more than the postage of a double letter, viz. twenty cents. But "reformed" post masters are now a days scrupulously faithful to the government.

We expect to present our readers, before long, with one or two original Sermons by Dr. William F. Reese, of Portland.

MARRIED.

In New Vineyard, Mr. Stephen Chapman to Miss Abigail Smith; Mr. Peter Butler to Miss Catharine Clark.

In Farmington, on the 28th ult. Mr. William Tuck to Miss Eliza Grant.

In Prospect, Mr. James Runnels to Miss Mary E. Doolley.

In Norridgewock, Mr. David Harding to Miss Susan Woodman; Mr. Simeon Robbins to Miss Roxanna Allen.

DIED.

In Hallowell, Miss Mary Gardiner, daughter of Mr. George Gardiner, aged 38.

In Winthrop, Jan. 30, widow Mary Longfellow, aged 81.

In Belfast, Mr. Joseph P. Ladd, aged 48.

In Bowdoinham, Mrs. Abigail Whitmore, wife of Mr. S. Whitmore, much respected and much lamented.

Also Mr. Woodward, a revolutionary soldier and a firm believer in Universal Salvation.

In Brewer, on the 7th inst. of consumption, Mrs. Mercewife of Benjamin Goodwin, Esq. aged 39.

[From the Trumpet and Universalist Magazine.]

DEATH OF REV. ISAIAH BOYNTON. It is with deep sorrow that we announce the death of our beloved Br. ISAIAH BOYNTON, Jr. We can add our own testimony to the following tribute to his worth and usefulness. We pray that in the constancy of his virtue, his zeal in the cause of truth, his humility and benevolence, and in the midst of his whole character, he may live in the remembrance of his ministering brethren, and of all those who knew him.

Br. WHITEWORM.—It becomes my painful duty to announce to you, and through you to the public, the death of our beloved brother, and faithful fellow laborer in the ministry of Universal Reconciliation, ISAIAH BOYNTON, Jr. He departed this life, at the residence of his father in Plymouth, Vt. on Saturday the 30th ult. at the 29th year of his age. Of Br. Boynton it may truly be said, that his life afforded a practical illustration of the excellency of that system of faith which he embraced. With an unshaken belief in the being, and the most exalted views of the character and perfection of the Great First Cause of all things, he was enabled to contemplate him as the

Father, the unchanging Friend, and final Saviour of all intelligent beings. Hence his devotion to God was ardent and sincere—his regard for his fellow creatures was truly fraternal—and in his intercourse with the world, as he viewed all mankind as his brethren, and fellow heirs of a glorious immortality, he considered all entitled not only to the warm affections of his heart, but to all those acts of kindness from him which their necessities required, and his circumstances enabled him to perform. Deeply impressed with a sense of duty to his Heavenly Father and to mankind, he about four years since, engaged in the work of the ministry; and such was his zeal and perseverance in the glorious cause he had espoused, that he overcame obstacles which would have discouraged a less resolute and determined mind than his. Such were the meekness and humility of his disposition that he never aspired to the reputation of a great preacher; yet wherever he was acquainted, he invariably sustained the character of a good one; and although he did not shun to declare what he believed to be the "whole counsel of God," and on all suitable occasions to urge and defend that glorious doctrine which he considered as the immutable truth of the Most High, in his discourses he always enforced the practical duties of christianity; and by the example of his life, as well as in his preaching, he urged the importance of that godliness which is "profitable unto all things, having promise of the life that now is, and of that which is to come;" and the prospect of his future usefulness as a minister of the gospel, was truly flattering. But alas, all these encouraging prospects are cut down; and the fond hopes and expectations of his friends are prostrate in the dust. During the last winter, which will be long remembered as one of uncommon severity, he was engaged in preaching in the north part of Vermont, and the adjacent part of Lower Canada; and although his constitution was naturally feeble, he heeded not to encounter the severity of the weather, travelling in the most tedious storms, and through drifts of snow, he preached almost constantly in various places in that region of country. His labors were crowned with considerable success; and he assisted in organizing one church, and two or three societies in that part of the country. But his exertions were too much for his feeble constitution. He returned home in the spring, in a very poor state of health; but such was his zeal that he was unwilling to desist from his labors, and he engaged for the season at Townsend and vicinity. He continued preaching in that section until June or July, when the state of his health was such as compelled him to discontinue preaching. From that time he gradually declined; and although during the summer and autumn, both he and his friends flattered themselves that he would soon be better, and able to resume his labors; yet an incurable disease preyed upon him—pale consumption had marked him for its own, and the sun of his mortal existence was doomed to set in death, ere it had attained its meridian height. The day previous to his decease, I visited him; and although he was fully sensible that the moment of his dissolution was near at hand, he was as calm as though he had been in the enjoyment of perfect health; and he conversed on the subject of his approaching departure from time to time with as much composure and freedom as would be exhibited in conversation on any other subject whatever. He told me that as we should probably never meet again in this world, he wished me to consider what he said at that time as his dying language. He requested me to forward an account of his death for publication in the "Trumpet"; and enjoined it on me to publish to the world, that he died in the triumphs of that faith which had been his consolation and the ground of his hope in life; and which he had constantly proclaimed in his public labors. When asked by his father if the doctrine which he believed, and preached to the world, afforded him peace and hope in death; he replied, "it is the only thing that can give comfort in a dying hour." He desired me to say to his beloved brethren in the ministry, that he hoped they would persevere with faithfulness in the glorious cause in which they are engaged; and that their labors would be crowned with success. To his parents and other near relatives he repeatedly said, he wished none of them to mourn for him, as he felt assured he should meet them and all mankind in perfect and unending felicity. I parted with him a little before sunset on Friday evening; and a few minutes past one o'clock on the next morning, without a struggle or a groan, he calmly closed his eyes in death. At his particular request, I yesterday attended his funeral, and delivered a discourse to a most solemn and sympathizing audience, from Luke ii. 29, 30. "Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation."

Canaanish, Vt. Feb. 2, 1830.

M. B. F. O. F.

WEDNESDAY evening next, February 24, at 1-2 past six o'clock, P.M.

QUESTION FOR DISCUSSION.

Ought the rate of interest to be established by law?

Funeral attendance.

S. A. KINGSBERY, Sec'do.

A. L. 5834—A. O. S.

ANNIVERSARY.

THE Members of the Washington Fire Club are notified that their Annual Meeting will be held at E. McEllen's Hall, on Monday evening next, (Feb. 22d) at 6 o'clock, P.M.

Gardiner, Feb. 18, 1830.

TO ALL WHOM IT MAY CONCERN!!

NOTICE is hereby given that the late firm of GILL, PATRICK & LOVEJOY is this day dissolved by agreement. All persons indebted to said firm are hereby notified that they must call and settle the same by the first day of March next, after which time they will not be able to adjust them without cost.

THOS. GILLPATRICK, Jr.

ALBERT LOVEJOY.

Gardiner, Feb. 8, 1830.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, October 1, 1829.

REFERENCES.

Messrs. Cram & Caborn, } Portland.

Dr. Benj. Prescott, Bath,

William Stacy, Esq. } Wiscasset.

Messrs. J. & B. Young,

Mr. Jos. B. Bridge,

Mr. L. W. Lithgow, } Dresden.

Mr. James Bowman,

Messrs. W. R. Babson & Co. } Gardiner.

E. H. Lombard, Esq. } Hallowell.

Hon. James Bridge,

Chas. Williams, Esq. } Augusta.

Messrs. Vose & Bridge,

James Hasty, Esq. } Waterville.

Messrs. Demuth & Simons, } Waldoborough.

Mr. Charles Miller,

Wm. McEllen, Esq. } Warren.

John Gleason, Esq. } Thomaston.

John G. Paine, Esq. } Camden.

Samuel Jacobs, Esq. } Camden.

Messrs. Mayo, Hazeltine & Co. } Belfast.

John Angier, Esq. } Belfast.

W. W. Crosby, Esq. } Bucksport.

Messrs. Fiske & Billings, } Bangor.

POETRY.

[From the Sentinel and Star in the West.]
THE DRUNKARD'S WIFE.

"One struggle more—and then, farewell!"

"Sleep on—sleep on! I would not wake thee now,
To tears and sorrow, and the spirit's grieving;
Sleep on—pale cheeks! can it be that thou
Fearest this bosom's wild and ceaseless heaving?
Its day of misery will soon be done—
Sleep on! Sleep on!"

"'Tis hard—'tis very hard to give thee up—
To leave thee to the cold world's careless keeping—
To think that thou, perchance, must drink the cup
Of bitterness of wrong, and woe, and weeping;
Must have that light and sinless heart of thine,
Broken, like mine.

Sleep on—sleep on—two—three—four—five—
The eternal flight of visionless hours kneeling;
One—two—three—four—five—six—seven—eight—
Ere life's bright spark shall leave its fitful dwelling:
Farewell, my child! and may'st thou never know
Thy Mother's woe."

She gave a mother's farewell kiss—how few
Have seen the angel of that burning token;
O God! it is a bitter thing to view,
E'en when the heart is secure—the spirit broken.
She died—the why you drunken wretch may tell—
Still muttering to the last, "Farewell! farewell!"
RODERICK.

TO THE MOON.

There are touches in the following lines that are great. We know of nothing in modern poetry that will compare with the sublimity of thought in which the writer likens the discovery of Newton, to the communion of Moses with his God. The lines need no comment, but we have the right, and we feel the inclination to do what justice we can to the merits of this beautiful piece.—*Connecticut Mirror.*

Hail benighted and incantant!—Thou who roll'st
Thy silver car around the realm of Night,
Queen of soft hours! how fanciful art thou
In equipage and vestiture.—Now thou com'st
With starry horn, piercing the western cloud,
As ear to Judah's hills, when joyous throng
With trumpet and festival song
Anon thy waxing crescent—'tis the lust
Of constellations, like some fairy host,
Glides o'er the waveless sea—then as a bride
Thou bow'st thy cheek behind a fleecy veil
Timid and fair—'tis bright in regal robes
Dost bid thy full-orbed chariot pour forth
Sweeping with silent rein the starry path
Up to the highest dome—then plunging low
To seek dim Nader in his smoky lamp
—Lo! 'tis thou art Earth, that dost hold thy lamp
To guide and cheer her when the wearied sun
Forsakes her—Sometimes, roving on, thou shedd'st
The eclipsing blot ungrateful, on that Sire
Who feels thy arm with light—thou sinking deep
'Neath the dark shadow of the earth, dost smooch
And find thy retribution.

—Dost thou hold
Dalliance with Ocean, that his mighty heart
Tosses at thine approach, and his mad tides
Drinking thy favoring glance, more rudely lash
Their rocky bulwark—Do thy children arise
Through crystal tube our carter-ferret'd orb
Even as we gaze on thee—With Euclid's art
Perchance, from pole to pole, her sphere they span
Her sun lov'd tropics—and her spreading seas
Rich with thy myriad isles. Perchance they mark
Where India's child the trembling cloud invades,
Or Aedes with his fiery banner floats
The empyrean—where old Atlas towers,
Or that rough chain whence him of Carthage pour'd
Terror on Rome.—Thou too, perchance, hast nurs'd
Some bold Copernicus—or fondly call'd
A Galileo forth—these sun-like souls
Which shone in darkness, though our darkness fall'd
To comprehend them.—Can't thou boast like earth
A Kepler, skillful pioneer and wise—
A sage to write his name among the stars
Like glorious Herschel!—or a dynasty
Like great Cassini's which from sire to son
Transmitted Science as a birthright and?
—Rise there some lunar Horrocks—to whose glance
Reverend Venus her adventurous course
Revealed even in his layman's—some La Place
Luminous as the skies he sought to read—
Thou deign'st no answer—or I fain would ask
If since thy bright creation, thou hadst seen
Aught like a Newton—whose admitted eye
The arcana of the universe explor'd?
Light's subtle ray its mechanism disclosed,
The impetuous Comet, his mysterious lore
Unfolded, system after system rose,
Eternal wheeling thro' the immense of space,
And taught him of their laws.—Even angels stood
Amazed—as when in ancient times they saw
On Sinai's top, a mortal walk with God.
—But he to whom the secrets of the skies
Were whisper'd, in humility ador'd,
Breathing with child-like reverence, the prayer
—"When on you heavens, with all their orbs I gazed,
Jehovah!—what is man?"

MISCELLANY.

POOR RICHARD REVIVED,
OR
REMARKS ON INDUSTRY, ATTENTION TO BUSINESS, AND FRUGALITY.

But with our industry we must likewise be steady, settled and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as Poor Richard says,

"I never saw an off-removed tree,
Nor yet an off-removed family,
That thrives so well as those that settled be."

And again "three removes is as bad as a fire," and again, "keep thy shop, and thy shop will keep thee," and again, "if you would have your business done, go, if not, send." And again,

"He that by the plough would thrive,
Himself must either hold or drive."

And again, "the eye of a master will do more work than both his hands;" and again, "want of care does more damage than want of knowledge;" and again, "not to oversee workmen, is to leave them your purse open." Trusting too much to others' care is the ruin of many; for, "in the affairs of this world, men are saved, not by faith, but by the want it;" but a man's own care is profitable; for "if you would have a faithful servant, and one that you like, serve yourself. A little neglect may breed great mischief; for want of a nail the shoe was lost, and for want of a shoe the rider was lost," being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

So much for industry, my friends, and attention to one's own business; but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, "keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will," and

"Many estates are spent in the getting,
Since women for tea forsake spinning and knitting,
And men for punch forsake hewing and splitting."

"If you would be wealthy, think of saving, as well as of getting. The Indies have not made Spain rich, because her outgoes are greater than her incomes."

Away, then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families; for

"Women and wine, game and deceit,
Make the wealth small, and the want great."

And farther, "what maintains one vice, would bring up two children." You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember, "many a little makes a mickle." Beware of little expenses; "a small leak will sink a great ship," as Poor Richard says; and again, "who dainties love, shall beggars prove;" and moreover, "fools make feasts, and wise men eat them."

Here you are all got together to this sale of fineries and nicknacks. You call them goods, but if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost; but if you have no occasion for them, they must be dear to you. Remember what Poor Richard says, "buy what thou hast no need of, and ere long thou shalt sell thy necessities." And again, "at a great penny-worth pause awhile." He means, that perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says "many have been ruined by buying good penny-worths." Again, "it is foolish to lay out money in a purchase of repentance;" and yet this folly is practiced every day at auctions, for want of minding the Almanac. Many a one for the sake of finery on the back, have gone with a hungry belly, and half starved their families; silks and satins, scarlet and velvets, put out the kitchen fire," as Poor Richard says. These are not the necessities of life, they can scarcely be called the conveniences; and yet, only because they look pretty, how many want to have them? By these and other extravagancies, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing, in which case it appears plainly, that "a ploughman on his legs is higher than a gentleman on his knees," as Poor Richard says. Perhaps they have a small estate left them, which they know not the getting of; they think "it is day, and it will never be night;" that a little to be spent out of so much is not worth minding; but "always taking out of the meal tub, and never putting in, soon comes to the bottom," as Poor Richard says; and then, "when the well is dry, they know the worth of water." But this they might have known before, if they had taken his advice; "if you would know the value of money go and borrow some; for he that goes a borrowing goes a sorrowing," as Poor Richard says; and indeed so does he that lends to such people, when he goes to get it again. Poor Dick farther advises and says,

"Fond pride of dress is sure a curse;
Ere fancy you consult, consult your purse."

And again, "pride is as loud a beggar as want, and a great deal more saucy."—When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but Poor Dick says "it is easier to suppress the first desire, than to satisfy all that follow it;" and it is as truly folly for the poor to ape the rich, as for the frog to swell! in order to equal the ox.

"Vessels large may venture more,
But little boats should keep near shore."

It is, however, a folly soon punished; for, as Poor Richard says, "pride that dines on vanity, sups on contempt; pride breakfasted with plenty, dined with poverty, and supped with infamy." And, after all, of what use is this pride, of appearance, for which so much is risked, so much is suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person; it creates envy, it hastens misfortune.

But what madness must it be to run in debt for these superfluities! We are offered, by the terms of this sale, six months credit; and that perhaps has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But ah! think what you do when you run in debt; you give to another power over your own liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him, when you will make poor, pitiful, sneaking excuses, and by degrees come to lose your veracity, and sink into base, downright lying; for "the second vice is lying; the first is running in debt," as Poor Richard says; and again to the same purpose, "lying rides upon debt's back;" whereas a free-born Englishman ought not to be ashamed nor afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue. "It is hard for an empty bag to stand upright." What would you think of that prince, or of that government, who should issue an edict forbidding you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude? Would you not say that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny, when you run in debt for such dress! your creditor has authority at his pleasure, to deprive you of your liberty, by confining you in gaol for life, or by selling you for a servant, if you should not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment; but, as Poor

Richard says, "creditors have better memories than debtors; creditors are a superstitious sect, great observers of set days and times. The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term, which at first seemed so long, will, as it lessens, appear extremely short; time will seem to have added wings to his heels as well as his shoulders." Those have a short Lent, who owe money to be paid at Easter." At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury; but

"For age and want save while you may,
No morning sun lasts a whole day;"

Gain may be temporary and uncertain but ever while you live, expense is constant and certain; and, "it is easier to build two chimneys than to keep one in fuel," as Poor Richard says; so, "rather go to bed supperless than rise in debt."

"Get what you can, and what you get hold;
'Tis the stone that will turn all your lead into gold;"

And when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.

This doctrine, my friends, is reason and wisdom; but, after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things; for they may all be blasted, without the blessing of Heaven; and therefore ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember Job suffered, and was afterwards prosperous.

And now, to conclude, "experience keeps a dear school, but fools will learn in no other," as Poor Richard says, and scarce in that; for, it is true, "we may give advice, but we cannot give conduct;" however, remember this; "they that will not be counselled, cannot be helped;" and farther, that "if you will not hear reason, she will surely rap your knuckles," as Poor Richard says.

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine; and immediately practised the contrary, just as if it had been a common sermon, for the auction opened, and they began to buy extravagantly. I found the good man had thoroughly studied my almanacs, and digested all that I had dropt on those topics during the course of twenty five years. The frequent mention he made of me must have tired any one else; but my vanity was wonderfully delighted with it, though I was conscious, that not a tenth part of the wisdom was my own, which he ascribed to me, but rather the gleanings that I made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and, though, I had at first determined to buy stuff for a new coat, I went away, resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.

NEWSPAPERS.—The following observations are so just, that we cannot forbear inserting them here:—"Newspapers."—There is hardly any thing so much needed in a family as a newspaper, and yet nothing comparatively speaking, is esteemed of so little value. If a man undertakes to retrench his expenses, instead of lopping off what is really useless and extravagant, the first thing to be amputated is the newspaper. He will not drink a bottle of wine less, nor smoke the less tobacco, nor divest himself of a single unseemly habit; but he sits down and demonstrates to a certainty that a paper neither feeds nor clothes him, and therefore it is a great tax. And then a note is despatched to the printer:—"Sir, I cannot afford to take your paper any longer;" or, "Times are hard, money is scarce; ergo, you may discontinue sending my paper;" or with any other excuse that may come uppermost. Now we believe that every one who will make a fair trial, and observe the influence of reading over his family, will find at the end of the year, that he is not a shilling the poorer for having been a subscriber to a good newspaper. He will have accumulated more real intelligence of the every day concerns of life and the movement of nations—we take it for granted, that he has persued every number with avidity—than he would have done in a series of years deprived of the sight thereof. His wife will have picked up much information relative to the government of her children, many useful lessons of household economy, and no small share of instruction suited to her situation. The children acquire a habit of reading, and a degree of intelligence worth the price of the subscription ten times told. In fact, a good, well conducted newspaper in a family, is the best economist of time, and aptest instructor of the mind.

THE WAY TO BE SICK.—The individual who is desirous of a severe attack of disease, or who wishes to get rid of life in severe agonies, should, when wet to the skin, dry himself before a large fire, and toss down a glass of spirits or hot toddy. It may be replied, that many have pursued this practice with little or no inconvenience. A vigorous system can, it is true, do many things which would be more destructive to the more weakly. Let them however, persist in tampering with their health, and the effects we have premised will sooner or later most certainly occur.

The individual, on the other hand, who wishes to run no risk, but to preserve his health and life, should change his wet clothing with all possible speed, and persist in moderate exercise until the heat of the body is again restored, approaching the fire only by degrees.

THE FAMILY READER.

THE FAMILY READER, edited by Seba Smith, Jr., is published every Tuesday, at the office of Shirley & Hyde, Exchange-street, Portland, at ONE DOLLAR a year, payable in advance, or the Dollar and twenty-five cents if payment is delayed beyond three months. It is intended for a useful and interesting family miscellany; to contain no word or sentence improper to be read by any person in any circle; to be free from party politics and personal strife; no advertisements to be admitted, but the whole paper to be filled with interesting and useful reading; such as news in general, foreign and domestic; proceedings of Congress, of the State Legislature; Literature, Morality, Health, Economy, Farming, Gardening, Mechanics, Education, Domestic Management, &c.

Any person who will procure seven subscribers for whom he is willing to be responsible, shall be entitled to one year's subscription.

Letters, post paid, to the Editor or Publishers will receive due attention.

Portland, Dec. 17, 1829.

SHERIFF'S SALE.

TAKEN on execution and will be sold at Public Vendue to the highest bidder, at Wm. Stevens, 2½ Store in Pittston, on Monday the 10th day of March next, at 12 o'clock at noon, all the right in equity which John Stone has to redeem the following described Real Estate, situated in Hallowell, being part of the rear division of Lot No. 2, and bounded as follows, viz:—Beginning on the North line of 5 miles lot No. 12 at the S. E. corner of said rear division, thence on said North line W. N. W. 100 rods, thence Northerly parallel to the front and rear line of said rear division so far as to make 50 rods at right angles, thence E. S. E. to the East line of said rear division, and thence on said rear line Southerly to the bounds first mentioned, containing 50 acres.

J. GOULD, Dep. Sheriff.

SHERIFF'S SALE.

TAKEN on execution and will be sold at Public Vendue on Thursday the twenty-fifth day of February next, at ten o'clock, A. M. at the dwelling-house of Thomas Stevens, in Gardiner, in said county, Inholder—all the right in Equity which Francis K. Call has of redeeming the following described real estate situated in Gardiner in said county, and described as follows, viz: North by land owned by Ezekiel Sawyer, East by the road leading from Gardiner to Richmond on the river, South by Daniel Woodward's land, and West by said E. Sawyer's land, containing about two acres, with the buildings thereon.

JES- E. JEWETT, Dep. Sheriff.

CONSTABLE'S SALE.

TAKEN on execution and will be sold at Public Vendue to the highest bidder, on Saturday the twenty-seventh day of February next, at ten o'clock in the forenoon, at the Gardiner Hotel, all the right in equity which Zachariah Gouldsmith, of Gardiner, has to redeem the following described real estate, viz. lot of land and buildings thereon occupied by said Gouldsmith, situated in Gardiner, near the south end of the Factory Bridge, so called, adjoining land occupied by Nutting & Cook and J. H. W. North. Said land being leased to the said Gouldsmith, and pledged to Shaw & Perkins by him for the sum of seventy-five dollars.

EZEKIEL WATERHOUSE, } Constable of Gardiner.

CONSTABLE'S SALE.

TAKEN on execution and will be sold at Public Vendue to the highest bidder, on Friday the nineteenth day of February next, at the Gardiner Hotel, at ten o'clock in the forenoon, all the right in equity which DANIEL DOOR, Jr., has to redeem the following described mortgaged real estate, situated in Gardiner, viz. one lot containing about ten acres and three-eighths of an acre numbered 170, adjoining land owned by Josiah Sprague, on the road leading from the Kennebec river to John McCausland's. Also one other lot of land and buildings, numbered 12 C. adjoining land owned by James Connor, Jr. and Joseph McCausland, on the road leading from the lower bridge to Nutting & Cook's yard, on the north side of the Collobosse Contee river. For a more particular description refer to the plan of the Collobosse Contee tract, made by Solomon Adams, Esq. dated Dec. 30, 1808.

EZEKIEL WATERHOUSE, } Constable of Gardiner.

BRICKS WANTED.

PROPOSALS will be received until the 1st day of March next, for the supply at Fort Adams, Newport Harbor, R. I. of 500,000 COMMON BRICKS. These Bricks must be cast in moulds of such size as to average, when burned, 8 inches by 4 inches by 2 1/4 inches. They must be of the best quality of Merchantable Bricks. The proportion of salmou, or pale Bricks, must not exceed one-eighth in the whole; and no soft or very pale Bricks will be received. The proportion of arch Bricks must not exceed one-eighth of the whole; and none of these that are much warped, will be received. The proportion of broken Bricks must not exceed two per cent. At least 50,000 to be delivered by the 1st day of June next, and remainder in the course of the Summer and Autumn of the Year, at such periods as may best suit the convenience of the Contractor, provided there is always on hand the supply requisite for the progress of the work.

Before forming the Contract, a fair sample will be required to be deposited in the Engineer Office at Fort Adams, which, should it prove satisfactory, will govern in the inspection of the several deliveries.

Payments will be made, if required, on each cargo duly inspected and received.

All communications touching this subject, to be directed to Br. Col. Joseph G. Totten, U. S. Eng'r, Newport, R. I.

JOS G. TOTEN, Lt. Col. Eng'r.

Fort Adams, Newport Harbor, }
January 22d, 1830.

PROPOSALS

For Publishing by subscription
A COURSE OF LECTURES,

ON
DEFENCE OF DIVINE REVELATION.

BY REV. DAVID PICKERING.

THESE Lectures are designed to embrace the following subjects:

1. The Existence of God, proved by the works of nature, and the evidences drawn from physical science.
2. The necessity of a Divine Revelation, drawn from the history of man, with and without a revelation, contrasted.
3. The credibility of the Mosiac history, established by the testimony of profane historians, who have borne witness to some of the most leading and important facts it contains.
4. The history of the Deluge, supported by well-established facts, and the concurrent testimony of some of the most ancient nations.
5. The destruction of Sodom and the cities of the plain, proved by the acknowledgment of early writers, and by evidences still remaining on the spot.
6. The prophetic inspiration of Moses, established by astonishing predictions, which have been for ages, and are still fulfilling.
7. The prophetic writings of the Old Testament, identified with the history of the Jews, and cannot be overthrown without destroying their history.
8. The life, death, resurrection, and ascension of Jesus Christ, supported by plain and stubborn facts.
9. Proof of the genuine character of the books of the New Testament.
10. Some of the leading causes of infidelity, considered, and the hopes of skepticism, compared with those which revelation unfolds.

The work will be printed on good paper, and fair type, 12mo size, to contain from 200 to 250 pages. Price to subscribers, well bound and lettered, 75 cents, payable on delivery. It will be put to press, should 500 subscribers be obtained, on or before the first of February. Persons obtaining subscribers, and being responsible for the payment, shall receive every seventh copy for their trouble.

Subscription papers to be returned to SAMUEL W. WHEELER, 110 1/2 Westminster-street, previous to the first of February ensuing.

PROVIDENCE, R. I. DECEMBER 24, 1829.

THEOPHILUS P. CHANDLER,

ATTORNEY AT LAW.

GARDINER, (Me.)

(Office near the Bank.)

Dec. 1, 1829.

KENNEBEC TAVERN,

South Side Market Square, Water Street, AUGUSTA.

THE subscriber respectfully informs his friends and well known establishment, lately occupied by the late FRANKS, Esq. where he solicits their patronage. In addition to the house as heretofore occupied, he has connected the large room in the front part of the building lately occupied by Capt. W. E. HARRIS as a store, and the whole is fitted up in a handsome and commodious style, and furnished with entire new furniture. Its location renders it very convenient for the gentleman of business, and pleasant for the traveler; and from the improvements which have been added, and the attention which will be paid to his customers, the subscriber feels justified in anticipating a share of public patronage.

BOATS of all the Stages arriving in this town are kept at the Bar, where those who wish to take passage in either can enter their names, and the driver will be notified without further care or trouble to the passenger. Any information relating to Stages or Steamboats will always be given with cheerfulness.

Augusta, Jan. 18, 30.

JOURNAL OF TRAVEL.

PUBLISHED twice a month, \$1.25 per annum, or sixteen numbers, can be had for one dollar, remitted post paid to SAM'L. COLMAN, Portland, Agent for Maine.

COPARTNERSHIP.

GEO. EVANS AND EBENEZER F. DEANE, Counselor and Attorneys at Law, HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner. Oct. 1829.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE, Gardiner, Nov. 21, 1829.

TO LET.

FOR one or two years and possession given in March or April next, the valuable FARM owned by the late Gen. HENRY DEARBORN, situated in Pittston on the bank of the Kennebec, about half a mile below the Gardiner village—and has been occupied for a number of years past by RUFUS GAY, containing about 240 acres of land, suitable for mowing, tillage and pasturing. It is well watered, has a good house, two barns and other convenient out houses, a young and thrifty orchard in a bearing state, producing apples sufficient to make twenty barrels of Cider. There is yearly cut from 40 to 50 tons of Hay. The fences are in good repair, and there is a good grist mill adjoining the premises.

There are for sale on the above premises, a fine full blooded BULL, of the celebrated Durham short horned breed, three years old; also two yokes of likely half blood steers coming two and three years old; one heifer do. coming two years; and four Bull Calves, also half blooded. Likewise sixty Merino and Saxony Sheep. For terms apply to R. GAY, on the premises. Nov. 2, 1829.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all notices collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscription received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly or dered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.

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